

王充「有善有惡」的人性論

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摘要

王充(27-100)的人性論本於世碩、公孫尼子，主張人性先天上「有善有惡」，進而批評在其之前諸家的各種陳言，斷其優劣，在中國人性論發展史上十分突出。尤其視孟子(372-289 B.C.)「性善」為人性先天本善，視荀子(約 298-238 B.C.)「性惡」為人性先天本惡，王充當是歷史上第一人；因該說法未見於其先前的董仲舒(約 179-104 B.C.)。職是之故，欲考察儒學「從『性善』到『性本善』」的源流發展，王充對人性論的見解實不能忽略。

王充身處一片讖緯風尚之中，其謂《論衡》之作，一言以蔽之曰「疾虛妄」。其談論人性的態度亦是如此。本文指出王充所以為的人性意義如下：一、宇宙萬物均由氣所構成，故人性亦由氣所決定。二、人性內容有善有惡，乃稟氣之厚薄不同所致。三、不管任何人的天性，或多或少均具五常之氣，故或多或少具有五常之性。四、王充所謂人性三品，乃是就所有的人總體論說，即天下或許有些人性是極善極惡（但仍包含少量善惡），但大多數為中人之性。五、人性包含實踐能力，即所謂「識知」或「知慧」，論者稱為「才性」，保證人性得以展現。六、人性呈顯在於後天教化，〈率性〉言「由此言之，亦在於教，不獨在性也」即是王充人性論的歸宗。正是基於此，王充批評孟子等六家人性說，斷其未能得實。王充「才性」說開啟魏晉時代的討論；天道與人道之分亦影響了理學的思維方式。

王充的人性展現有其局限，僅止於個人道德修養，與家國治亂無關。家國治亂取決於「命」，人之富貴貧賤亦然。人的道德修養無法改善人自降生便已決定的「命」。此乃來自王充宿命傾向的宇宙觀。故欲理解王充的人性論，不可不注意此點。為集中探析王充所以為的人性，本文區分三點陳述：一、析論王充宿命論的認知，二、研析王充有善有惡的人性論，三、陳述王充對人性展現的見解。最後作一結論。

關鍵辭：王充、有善有惡、人性論、氣、教化

On Wang Chong's Human Nature

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Abstract

In the history of Chinese philosophical theory of human nature, Wang Chong has a noticeable status. He is famous for his doctrine that human nature innately has both good and evil elements, and also famous for his critique of previous theories. Moreover, probably he is the first philosopher to interpret Mencius' thesis of "human nature is good" as "human nature is originally good", and XunZi's thesis "human nature is evil" as "human nature is originally evil". His theory and interpretations have noticeable influence upon the history of Chinese philosophy.

Wang Chong's philosophical attitude is "against unfounded and unreal beliefs". The points of his theory: 1) Human beings, as every other things, are constituted by Air (Qi). So that human nature is also determined by Air; 2) the content of human nature is determined by the thinness or thickness of Air, so it contains both good and evil elements; 3) The constituting air of human beings has more or less elements of five constant virtues, so any human being has more or less the nature of five constant virtues; 4) The nature of different individual human beings can be classified as three degrees, but most individuals are of the Middle Degree; 5) Human beings have practical power of recognition or wisdom for actualizing their nature; 6) The actualization of human nature needs another condition — education. The ultimate conclusion of Wang Chong's theory is that "(human cultivation) not only depends upon human nature, but also upon education". Based on this doctrine, he criticized Mencius' theory (and others) as unreal. Moreover, his doctrine of three degrees of human nature opened the discourse about "the nature of talent" 才性 in Wei-Jin dynasties. Finally, his distinction between "the way of heaven" and "the way of human being" has great influence on Neo-Confucianism.

The limit of Wang Chong's philosophy is his cosmological fatalism. According to him, human cultivation had nothing to do with the rise and fall of a nation or society, also nothing to do with human well-being. These affairs are wholly determined by fate or fortune. This article divides into three parts: 1) Wang Chong's theory of "human nature innately has both good and evil elements"; 2) Wang Chong's critique of other theories; 3) the actualization of human nature.

Keyword: Wang Chong, Human Nature Innately Has Both Good And Evil Element, Human Nature, Air (Qi), Education